

Forte Manufactory.
We are writing from their old shop
in Boston, where they have
been engaged in making and
sending out estimates to Wacoons, So.
and other parts of the country.
We have just received from the post
office a large number of letters from
the United States, some of which
have been introduced in their great
numbers of newspapers, the latest right
now, of sending out a large amount of
information, which continues to receive
improvements and their increased
popularity. We will let them have
as much time as they can have
before we can say anything more
about them. We will wait every day
for the arrival of their new issue,
and then we will write again.

— T. GILBERT & CO.

May 20, 1848.

IMPROVEMENT IN
ERREOTYPING.

BY A WHIPPLE,

BOSTON, MASS.

It has been extensively adopted in

the mercantile and manufacturing parts

of the United States, and now

has been introduced in Europe.

This power gives a more perfect, exact

and rapid work, and its place in

the market is rapidly increasing.

It is now in full operation at the

post office, Boston, and at the

Manufacturing and Commercial

Establishments, and other distinguished

business houses throughout the country.

Children taken with a chronic disease

should be sent to Boston.

— WILLIAM F. TENNEY.

Morris & Co.

Church Building Committee.

We are gratified to hear of the new

successes of our friends in Boston, in

their efforts to raise money for the

new church.

— S. C. HARRIS.

ELEGANT SPRING GOODS,

THE ATTENTION OF THE LADIES

IS ABSOLUTELY INVITED.

JOHN & HENRY have just received

from Paris, London, New York, and

other foreign cities, a

large assortment of

the most elegant

articles of dress.

STANDARD BOSTON FABRICS

present you with a

large variety of

fabrics, and

thin dress goods.

— M. H. MORRIS.

Thin Dress Goods.

WEARABLE IN SPLENDID QUALITY OR PARIS FABRICS.

THE RECORDER.

FRIDAY, JUNE 16, 1848.

Ireland.

In consequence of the facts stated and appeals made by Rev. Mr. King, an unusual interest in the country has been created in behalf of degraded, down-trodden Ireland.

The doctrines of the Reformation were early preached in Ireland by some of the English reformers, and Presbyterianism was established in the Northern province of that island by the disciples of John Knox. But the mass of the people have faithfully adhered to the superstitions of the church of Rome. The unwise and cruel policy of England, adopted for the avowed purpose of establishing Protestantism in Ireland, has not only greatly failed, but from time to time provoked the persecution of the existing creatures by the crusading papists upon the English settlers, and the descendants of those English adventurers who obtained possession of the hallowed Irish estates.

The penal code, and the ecclesiastical regulations with which England has associated the name of Puritanism in the minds of the Irish, may be studied with the same feelings of regret and abhorrence as are produced by the history of the Bartholomew Massacre of 1615, and the Rebellion of 1798. Under the reign of Charles I., it is recorded that from 40 to 50,000 Protestants were cruelly martyred by the exasperated Irish; and although the savage bigotry of the Papists, and the various executions of the Protestant ascendancy party, have both been greatly mitigated, yet the effects of those melancholy events are still visible in that unhappy land.

Protestants being regarded as the exponent and instrument of a foreign oppression, has not endeared them to the hearts of the Irish people. It has made comparatively little progress. The priests have had control of the Irish conscience. They have identified themselves with the people in their social sufferings and political struggles, and thus have secured a paramount influence amongst them.

Now, however, an era of mental freedom is dawning upon Ireland. The political agitations in which the priests have instructed the people, are teaching the people to reason against the teaching of the priests. Temperance and education have done much to prepare the Irish people for the reception of the word of God.

The ancient history of Ireland, national and ecclesiastical, furnishes an amplest argument for the use of a Protestant periodical, and that writers for popular instruction and the people at large will be interested what is then calculated to teach the Christianity of their ancient race, as the times glory of their nation.

In these eventful times in the destinies of Europe, the minds of the Roman Catholics sympathize with the general desire for knowledge and social improvement, and religious liberty. We cannot ignore these things without interest.

To our efforts to proclaim the gospel in every corner of the sun, let us not forget. They are a warm-hearted, enthusiastic people. Could they be brought to espouse the cause of the Reformation, they would be zealous for the truth.

No man can be made upon the sum of sin, unless the servants of the most high God are among them, and show them the way of salvation. They must be taught by the ways of the living preachers, by the Bibles, and the page of the tract. These are the weapons of holy war, but must subdue the world. The time has come when these should be made upon Ireland. That was not far from the heart of the priests, and now the day of starvation, now trying for the bread of life, through the dominions sent from this country, two years since, to recruit prelacy in Ireland, the way has been prepared to send them the bread of which, if it is given, he shall never die.

All who have heard Mr. King plead in behalf of his countrymen, have sympathized with his object. He has received, and will receive, substantial aid for its promotion. A new field of labor is presented to the Christians of this country. They claim a right to certain means, and then consecrate them. The field is already white for the harvest. The questions of duty for us, as individuals, to save these—Who will support a mission in Ireland? Who's a champion? Who will answer the draft of the Lord for his gold, or his silver, to publicize tract and work the press for the conversion of Ireland? The time for talking has passed, and the time for action come. The task of St. Patrick must be redeemed.

Such a man as Mr. King must have help in the important work in which he is engaged. He does not need for himself, but he needs in behalf of his countrymen, regaled Ireland. Father Matthew has done much to advance the temperance reformation, but he has no power to pierce into the minds of those who are now fitted for sober thinking. Until the temperance reform be followed up by a faithful exhibition of gospel truth, the seed sown on rock and sand must bring forth fruit to eternal life. God has broken up the furrows, and the ground is prepared to sow the seed broadcast over the land.

Massachusetts Sabbath School Society.

In our paper for the last week, we had not room for the anniversary exercises of the useful institution, which is one of the most useful we have. The meeting was very largely attended, having a strong hold upon the affections of a numerous class of Sabbath school teachers in this city. It was held in the spacious Tremont Temple, on Wednesday afternoon. Hon. S. T. Armstrong presided; Rev. H. W. Clark of Pittsfield, N. H., officiated; Rev. Mr. Baldwin, the Secretary, read the Annual Report; and the meeting was ably addressed by the Rev. Mr. Langworthy of Cushing, C. T., Russell Esq. of this city, and Rev. Mr. Whiting of Lawrence. The services were delightfully varied by the sweet music of a well trained piano choir. The main drift of the meeting appeared to be the "defining of the posture" of the Society as a *distinct*, but not exclusively denominational institution. An assembly of the leaders of the churches to the distant Sabbath schools of the West, it is especially commendable by its economy; as nothing is deducted from what is contributed, either for expenses of collection or disbursements.

The remarks of Mr. Langworthy were full of earnestness and life, and related vividly to the Society's operations at the West. The real wants of the West are the same as our own. It would be well made for New England, only more so. It requires the undivided truth, the unbiassed gospel, just as our Patriarch taught it, and our Congregational churches have it. It is not Plymouth Rock which has made New England what it is, nor our fathers, who ruled there, made it their first care to provide for the literary and religious necessities of their nation. And we cannot love another and a greater New England at the point of death." The real wants of the West are the same as our own. It would be well made for New England, only more so. It requires the undivided truth, the unbiassed gospel, just as our Patriarch taught it, and our Congregational churches have it. It is not Plymouth Rock which has made New England what it is, nor our fathers, who ruled there, made it their first care to provide for the literary and religious necessities of their nation. And we cannot love another and a greater New England at the point of death."

Rev. Mr. Hale Smith's Sermon on the Idiocy of Satan.

THE BOSTON RECORDER, FRIDAY, JUNE 16, 1848.

proved true to its early consecration. In 1838, when became a publishing Society, resolved to make a full and uncompromising publication of all the teachings of the Word of God, as clearly as it is done in the preaching of our ministers, and in the same proportion. The next year, its auxiliary relation to the American Union, which has strenuously opposed its becoming a publishing Society, was dissolved. It has since stood on its own basis; and has been incorporated by act of legislature. In the days of our fathers, the priests and catechists went with the spelling book. What they taught in the common schools, we propose to teach in the Sabbath schools. Every large denomination has its own publishing society, denouncing it prominently in its publications. We claim only the same principle of acting for our children, at home, and at the West. In these extensive Sabbath school instructions, there is a strong bond of union for our country, which the patriotic and the statesman have overlooked.

Mr. Whiting's remarks were exceedingly cogent and striking, and if not great in his own peculiar style cannot be given at all. We present what Julian says about the juveniles, and showed with regard to the classical taste of the ancients had part to childhood in the poetry and arts of Greece and Rome. The Sabbath school is regarded as the expression of the feeling which Christianity cherishes towards the young. It has within a few years, changed the estimate upon childhood, from what it was when it was thought that children had nothing to do but eat, and sleep and grow. Now life is longer, for it begins sooner and later. Mr. W.'s remarks were quite discursive; and quaint, and fanciful, and amusing, and solemn, by turns.

We trust that the Society has before it, a year of increased activity and prosperity. It receives about the last year, exceeded \$20,000, of which about \$3000 were to furnish libraries for Sabbath schools at the West.

The Idolatry of Licentiousness.

A thousand shrines stand in our midst dedicated to the goddess of infamy. Her worship is open and undisguised as the worship of Diana at Ephesus. Bold men in broad sunshine without shame or fear of censure are known as persons and worshippers of this idol. Snares and temptations are laid for the innocent, and when a victim is found, she is offered at once in sacrifice. A regular system is observed and concert of action assured, that the eye of darkness may not be saved. A young widow from the green fields of Vermont, or the granite hills of New Hampshire, desirous of helping an aged sire to clear the mortgage from his farm, or support the declining steps of a widowed mother, resolves to leave home and earn her living, who leaves freely, though perhaps with a mistaken faith, that God will yet visit Zion. She is attracted to Boston, where, as false teller, she initially finds employ, and an ample wage. She meets much of Boston, of its churches, its schools, its benevolent, its moral. 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Poetry.

PAUL, THE APOSTLE.
What loves not the Apostle Paul?
Or only converts, short of all?
Learned and learned, faithful, true;
It's a spirit, not all he bears.
And added more the sacred cause,
Thus early, whose guidance makes a power,
Or far persuaded, a better time.
May come to preach such truths as these:

Paul knew no compromise with sin,
The socks the bold ones wear, within;
Purifies the heart, his honest eagles;
With his tried medicines, it fuges
All spiritual diseases, and cures,
And makes all well, and sets us free;
True, and still we wish was sought;

The grace that then comes are mighty;

The soul, to trust in heaven's law;

The weak, to stand in God's way;

The lost, to find their first home;

We see not the first, but the last;

He walks with every Israelites;

With his power over all the land,

He leads over the earthless waves;

He leads over the broad stone;

And all the world, and all the sea;

True, and still we wish was sought;

The grace that then comes are mighty;

The soul, to trust in heaven's law;

The weak, to stand in God's way;

The lost, to find their first home;

We see not the first, but the last;

He walks with every Israelites;

With his power over all the land,

He leads over the earthless waves;

He leads over the broad stone;

And all the world, and all the sea;

True, and still we wish was sought;

The grace that then comes are mighty;

The soul, to trust in heaven's law;

The weak, to stand in God's way;

The lost, to find their first home;

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